



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXIX.

NEW YORK, AUGUST 21, 1884.

NO. 8.

BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS OF THE REV. DR. MONRO GIBSON, AT THE  
EIGHTIETH ANNIVERSARY, MAY 7, 1884.

I was reading a little while ago in one of our high-class reviews an article by an exceedingly able writer, in which he made a most important statement. He made it so confidently in the name of the thinking people of the present day that there surely must be something in it, and yet it has seemed to me to be quite irreconcilable by any logical process I can think of with the facts of this report that is soon, I believe, to be printed. The statement was to the effect that Bible Christianity was, at the time of writing, in the very article of death. That was a good many weeks ago, and so I suppose it must be quite dead by this time. Now, I am perfectly aware that this is not the first or the second, or the hundredth time that wise and learned men have told us that the Bible was dying or dead, but this distinguished writer had actually seen the graveclothes in which it was to be buried, so there could be no mistake about it this time. Many of you may not have heard of this before, but that is not to be wondered at, for the same distinguished writer speaks with great contempt of Exeter Hall and all the people who go there! You will not wonder, then, that one who has read this able article should be in a difficulty, and expect to hear to-day of diminished sales and decreasing income, and the approaching collapse of the Bible society, and to find one of the resolutions a motion to go into liquidation. But I have looked over the whole paper and can find no such motion. On the contrary, we are told of largely increased sales, finances advancing by leaps and bounds, and everything brisk and buoyant and hopeful. There must be some mistake somewhere. It surely cannot be with the distinguished and able writer, considering the constituency for whom he spoke. It must, then, be with the stupid people of Exeter Hall. And yet the millions of copies and the hundreds of thousands of pounds! I cannot exactly make out how the stupidity of Exeter Hall can account for all that. And then all other business is so dull, exceedingly dull. I can speak feelingly on that subject, for I have been trying to raise a

little money for a church building fund, and I have been told, with what may be called a painful iteration, that business was very, very dull. I do not know much about business, but I know enough to know that when business generally is dull, business in books is especially dull, and that those who deal in "old" books have the duller time of all. Now I am just coming to my difficulty. Here is a publishing society that confines its operations to one book, and that book the oldest of all; a book with which the market is fairly glutted, hundreds of millions having been discharged into it; a book, moreover, which we learn, on excellent authority, is now quite dead; and yet the society flourishes! It is not running down, it is running up, and if it were the fashion to quote this sort of stock in the newspapers, I fancy you would need a stronger term than "lively" to indicate the vitality of it.

You see, friends, the dilemma I am in. I am forced to one of two conclusions: either we have in all this a veritable miracle of the nineteenth century, to which I am afraid our learned friend would hardly give his assent, or—I shrink from stating the alternative, but I must do it—the statement cannot be quite correct. The Bible cannot be quite dead after all. There must be some life in the old book yet. Perhaps it is the same with the Bible as with some of those who wrote it, who spoke of themselves in a strange fashion, like this: "As dying, and behold we live," "we are persecuted, but not forsaken; we are cast down, but not destroyed; always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." And it has occurred to me that possibly our learned friend may be somewhat like a certain well-known rustic, whom the poet Horace, in a passage exceedingly well known and often quoted, speaks of as standing upon the bank of a river and waiting till it should have flowed past and disappeared; not considering that as the river had flowed on from age to age before he was there, so from age to age it still would flow on after he had vanished from the scene. The streams of the water of life are flowing still, and they still will flow; there is no sign of any slackening of the tide, for what is true of the little brook



is no less true, but still more true, of this brimming river—

"Men may come, and men may go,  
But I go on for ever."

The constant and ever-increasing demand for the Bible, which is reflected in the wonderful history of this noble society, is well worthy of consideration, quite apart from a publishing point of view; for what does it mean? It means that this old book, which it is the work of this society to circulate, is as young as ever—that it is a book for the times as much as it ever was. No publisher's device is needed to make it pass off as fresh. Sometimes a publishing firm will take care to put no date on the preface of a book, and no date on the title-page, and, perhaps, will put the word "new" into the title, and stereotype it there, calling it a "new" handbook or a "new" novel; or if they cannot get it into the title they will call it a new edition, in the hope that as years pass on the public will not too curiously inquire how new it is, and what was the date of publication. We need no such devices—we do not fear the age of this book. It is hoary with antiquity, and yet, strange to say, it has on it the dew of immortal youth. Our learned friend in the *Review*, and those who think like him, of course demur to this. In spite of the patent fact that its wonderful circulation is increasing every year, they tell us it is out of date. They tell us that while it may take an honoured place in the literature of antiquity, which has served its time, its day is now past in the estimation of all people of sufficiently advanced thought. But if you were to press them very closely for the ground of their belief it would probably amount to this, that not one of all the sacred writers had ever read a line of Newton's "Principia," or of Darwin's "Origin of Species," or even of the "First Principles" of Mr. Herbert Spencer. But I submit that that has nothing to do with the question. There were, of course, certain notions about the heavens and the earth and the things that are in them, which were prevalent at the divers times when the Scriptures were produced—notions which had no relation whatever, good, bad, or indifferent, to the object with which these Scriptures were written, and therefore those notions were very properly left alone. Does any one suppose that Christ would have helped forward his mission if he had set himself to correct the astronomy and the physics of the schools of Egypt and of Greece! Why, he did not even meddle with the politics of the Roman empire, which very much more nearly concerned his cause; and where would have been the sense of attempting to correct what was wrong in the science of the schools? The same consideration applies all through the Bible. The one subject throughout is God and his salvation; the one object to save men from sin and bring them to God. When things in Nature are referred to, it is in language which the people of the time could understand. There was no attempt to speak over the little heads of the people of the time to the big folks that live in the nineteenth century, and represent its glorious culture. And accordingly, we even read such statements as these: "The sun ariseth, and the sun goeth down and hasteth to his place where he arose," though every schoolboy knows now that the sun does not arise and does not go down and does not haste to the place where he arose. But my difficulty is, that the almanacs are not corrected yet. If any of you could give

me an almanac for 1884, according to modern science, I should be glad to have it. The Bible speaks about Nature in a natural way, in a way that would be natural to the people of the time: and that is what all sensible people do, except when they are weak enough to try to air their learning a little; and that is what all sensible people approve, except when they are very badly off for something to say against the Bible.

There is no pedantry in the Bible, no affectation of scientific accuracy. Great principles are laid down, such as the duty and the delight of searching out the works of God and learning what they tell us of him—principles which in their application have greatly tended to promote scientific research and discovery. But there is no attempt made, as it is manifestly absurd that any attempt should have been made, to anticipate these discoveries. Remember that if this work of setting science right had been begun at all, it must have been gone through with. Some people seem to suppose that, if the Bible had only been brought up to the standard of the ninth edition of the *Encyclopædia Britannica*, all would have been happy. But no, that would not meet the difficulty; because what should we do when the tenth edition came out? You remember what Newton said about gathering a few pebbles by the shore, while the great ocean of truth lay undiscovered beyond. There have been a good many more pebbles gathered since his time, but still there is the great ocean of truth undiscovered beyond; and so, you see, even the whole of the present edition of the *Encyclopædia Britannica* would not have been enough; and even that would have been a little cumbrous to carry about and take to Sunday school. It is impossible to imagine what the Bible society would have done if they had had the handling of that huge work; it would have been worse than a white elephant. Think of translating it into 250 languages! Oh, horrors! I do not think my friend Dr. Wright would undertake the superintending of such a task. You know the story told by Macaulay about the Italian convict. When sentenced, the judge was kind enough to give him an alternative: he told him he might go to the galleys or read Guicciardini's history. The man very naturally chose to read the history; but after he had gone a certain distance, he changed his mind; it was too hard for him, and so he left the history and went to the galleys. We should have been somewhat in the same condition if we had had the Bible that a number of people think we ought to have had.

The fact is, all this talk about the Bible being out of date as a matter of science is so much nonsense. Let us have done with it, and let us ask how the Bible stands on its own ground. How does it accomplish the object which it sets before it? Is it out of date as a book on sin, on righteousness, on salvation? All other books that have been attempted on these subjects, except those which have drawn their inspiration directly or indirectly from the Scriptures, were either out of date at the time they were produced, or became out-dated in a very few years. The ethical and religious productions of those who made their researches and recorded the results of them apart from the Scriptures, where are they? Where, for example, are the moralists and philosophers of Greece and Rome? Their works, indeed, are on the shelves of every scholar in Christendom; but in what capacity? As au-



thorities? Not at all; simply as monuments of genius and chapters of intellectual history. Who would ever think, when considering the question, "Wherewithal shall a young man cleanse his way?" of answering it by saying, "By taking heed thereto according to Aristotle's 'Nicomachian Ethics!'" And yet Aristotle's "Nicomachian Ethics" is the very best book ever produced on the subject without aid from revelation. Who would ever think of expecting a soul-satisfying solution to the problem, "If a man die, shall he live again?" in the "Phaedo" of Plato, unrivalled as it is among the literature of antiquity on the subject of the soul's immortality? Is there a single Greek or Roman classic on the subject of man's condition and prospects that would be of the slightest use to a soul burdened with sin, or pressed with the weight of this most solemn of all questions: "How shall a man be just with God?" They are all out of date—cold monuments of genius, dead relics of antiquity, almost forgotten attempts to sound the mysteries of life and death. And does any one suppose that the new "Data of Ethics," by Mr. Herbert Spencer, or the more recent "Science of Ethics," by Mr. Leslie Stephen, is likely to be the Sunday school book of the next generation, say one hundred years hence, or to require some monster society to supply an exhaustless demand for it? If those who are trying their hand in helping out the Bible, or in working along the same lines, get so soon out of date, what shall we say of those who write and fight against it? They go to still swifter and darker oblivion. Where are the authorities of our intelligent skeptical friends of the present day? All among writers of the last few years. And where are all the rest, from Celsus, Porphyry, and Julian downwards? They are all out of date. Most of them have disappeared entirely. They have perhaps gone to Milton's limbo, where all vanities are said to go. Where is the skeptical writer of two thousand years ago, or one thousand, or five hundred, or one hundred, or fifty—I am almost tempted to come down like Abraham, to ten, and to ask, Where is one of them that our skeptical friends will stand by, as we stand by Moses and David, by Matthew and Paul? They are all out of date, and their works are to be found, if found at all, amidst the dusty, decaying, moth-eaten relics of the past, in the British Museum, or on the antiquary's bookshelf. But who will venture to predict the time when you will have to ransack the antiquary's library to find a copy of the writings of Moses, David, Solomon, Isaiah, Daniel, Matthew, Paul, or John? These authors are all old, but they are always new. Old as they are, their words are as weighty, as powerful, and as confidently appealed to now as ever, and they are far more widely read to-day than at any previous time.

The path of the Bible is not like the path of the infidel production, a steep descent to dark oblivion, but it is like the path of those who are justified by its faith, which is as "the shining light which shineth more and more unto the perfect day." In some old Bible of your grandfather, between the leaves which enclose some cherished passage that had often cheered the old man's heart, there is, perhaps, a little relic of the past—

"'Tis but a little faded flower"—

The colour is gone, but a good deal of the form

is still there. You must touch it very tenderly, or it will crumble into dust, and be all gone. It abides, after a fashion, as human things abide; it does not live and abide as divine things live and abide. But the promise, over against which the little faded flower is lying, not only abides, but lives—lives! It lives in ten thousand hearts as well as in yours, as rich in colour, as fresh in fragrance, as delightful to the soul as ever it was. "All flesh is grass,"—and even our reviewers come under that head—"All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." The word of God is not like that of Demosthenes or of Cicero, whose speeches may still move to admiration, but can no longer lead men on to action as in the days when they were fresh and strong. The word of God lives and breathes; lives with the life and breathes with the breath of the Spirit of the living God. This is the secret of its perennial freshness; this is the secret of its immortal youth. "It is the Spirit that quickeneth." "The words that I speak unto you, they are spirit and they are life." Of Homer, and Virgil, and Dante, and Milton; of Aristotle, and Seneca, and Descartes, and Bacon; of Demosthenes, and Cicero, and Burke—it may be said, "He, being dead, yet speaketh;" but of the Author of the Bible, and of him alone, it can be said, "He, being alive, yet speaketh." "The mighty God, even the Lord, hath spoken." And speaketh still: "I am he that doth speak; behold, it is I." The Spirit of God may use, often does use, other books; but he identifies himself with the Bible. He makes it vocal with his loving voice, and vital with his living power. He breathes through it on the living soul, and thus communicates the life eternal. And so the work of this society is not that of a mere publishing firm. It is a great missionary work. This society is called of God to the grandest missionary work—called of God to send forth his light and his truth, his word of ever-fresh and living power, to the ends of the earth. Therefore I heartily support this resolution.

## Foreign Department.

MEXICO.—Mr. Hamilton says:

Just at this time of the year, the colporteurs get discouraged; it is so difficult to travel in the rainy season, and those who are disposed to buy say they cannot pay until after "the crops." There is also increased hatred on the part of the fanatics, who charge them with having sold themselves to the Americans. Still, something is accomplished, and every book that is bought in these hard times, is bought with an object. I have never seen business so dull in Mexico. Only hotels and wine shops flourish. With all the increase of taxes and stamps, the government does not pay its employes, and there is no confidence in trade.

The sales by colporteurs in the quarter ending June 30th, were 1,916 volumes; 432 Bibles, 564 Testaments, and 920 Portions.

JAPAN.—In relation to the progress made in the Japanese version of the Old Testament, Mr. Loomis writes, June 23d:



The Book of Ezekiel, translated by Dr. Hepburn, is now in press. The Book of Genesis, also by Dr. Hepburn, is in the hands of the revision committee, and is expected to be ready soon. Dr. Verbeck will proceed with a final revision of the Psalms and have it ready for the press before long. Rev. Mr. Okuno is at work on the translation of Isaiah, and its completion is looked for at no distant day. Rev. Mr. Matsuyama from Kobe, is intending to come here at once and assist in the revision of the manuscripts now in the hands of the revising committee, and of all others which may come into their possession. His scholarship and experience will aid much in giving unity and accuracy to the future work.

BOLIVIA.—Mr. Milne says:

I am preparing an assortment of books for Bolivia, which will be on their way in a few days. Sr. Pensoti, on behalf of the Missionary Society, will accompany our men and will, no doubt, render them very important assistance. My profound conviction that the success which attended us at every step in Bolivia last year was in answer to prayer, makes me anxious that the brethren now about to start for the same field should also be remembered in prayer by those who desire the spread of the gospel. They will visit new places where the old enemy will be sure to meet them and thrust new obstacles before them which nothing short of divine help can enable them to overcome.

PERSIA.—Mr. Whipple's letter from Teheran, May 17th, speaks of his long horseback ride from Tabreez, for seventeen days. He says:

I had the pleasure of Dr. Holmes's company. We took our own horses and made a comfortable journey, without sickness or accident. I had a small supply of Scriptures and sold them readily. Our custom is to have religious services, which introduce us and our books. Conversation follows, and the people become interested in hearing, and then we give them a chance to buy, which they frequently improve. When I leave for Hamadan, a week hence, I shall take a larger supply.

Some weeks later, he wrote from Hamadan, on the 6th of June, as follows:

We arrived here on the 3d instant, after a horseback ride of 200 miles in six travelling days, resting on the Sabbath. We had to make long stages each day, however, rising at three or four o'clock in the morning. I am now looking over business accounts and planning for new work, with the expectation of starting on my return on Monday, the 9th. We go *via* Kermansha, Scena, and Maragha, and according to our plans it will be nearly six weeks before I arrive at Tabreez. I shall pass through some wild country, the haunts of Koords and Eelyots, or wandering tribes who live in tents and roam with their camels, flocks, and herds, and there will be no opportunity to write again until I reach home. Passing through a *terra incognita*, I commit myself to my heavenly Father's protecting care.

I have at last found among my colporteurs one man who corresponds with my ideal. He is an Armenian from Ispahan, and he goes at his work with a determination to succeed. He has sold in

seven months over eighty *tomans'* worth (about \$160), which is something unprecedented in our field. He is a fearless and pushing man, and he can argue well, and show the value of the gospel. He has sold Scriptures to all classes, and thanks to his faithful and persevering efforts, the Scriptures are now found in the palace of the Shah himself and his officers; in those of the princes, the chief ecclesiastic of the Moslem faith, in the homes of the nobility and wealthy merchants, and in the shops and stores of the poorer classes. In the fortnight I was at Teheran he sold more than 160 Persian Gospels, besides other Scriptures. He shows a very meek spirit, but he is full of enthusiasm for his Master and his work. I was much gratified with all I saw and heard about him.

#### CORRESPONDENCE OF MR. MILNE.

MONTE VIDEO, May 31, 1884.

I had hoped that before this I should be able to inform you of our having obtained exoneration from the payment of import duties in the Argentine Republic; but the severe illness of the Minister of Finance has kept the matter pending. I enclose two articles that appeared in two of the daily papers of Buenos Ayres on the 4th inst. The simple fact that such articles were spontaneously offered as matter to interest the public, shows very clearly what a wonderful transformation has taken place in public opinion with respect to the Scriptures and their dissemination. This transformation we regard as due, in a very great measure, to Bible work itself. During the twenty years that have passed since our work was commenced here, the Bible has been continually thrust upon the attention of the people, compelling them by this means to think of it and come to some resolution respecting its claims and merits. Day by day our colporteurs are engaged, not merely in selling books, but to a very great extent in answering, sometimes most aptly, the various objections advanced against the Bible—now by the Romanist, again by the infidel, and more frequently still by the indifferent. The aggregate effect of such work from house to house, over a period of twenty years, can never be estimated in this world. Nor is it only in a general and indirect manner that colportage is seen to be a most powerful and efficient evangelizing agency; the Bible colporteur may be, and in many cases is, as truly a gospel missionary as the preacher who occupies the pulpit.

#### SOUTH AMERICAN PRESS ON THE BIBLE SOCIETY.

One of the editorial articles referred to by Mr. Milne appeared in *La Patria Argentina*, and his translation of it is as follows:

When the Shah of Persia was in England, Queen Victoria with great ceremony presented him a richly-bound copy of the Bible, which she said contained the sum of human wisdom and revealed the secret of the prosperity and power of England; thus indicating that the moral energy of her people was inspired by religion and Christianity.

It is indeed a notable fact, that not only Englishmen but also all the Saxon race and their descendants are as familiar with the Bible as are the Latins with the catechism—a fact that has



operated in favour of the free interpretation of the sacred text.

We are unable to say why the Catholics should put forth so much effort to hinder the reading of the Bible, which is supposed to be the very foundation of the Church, when the very opposite takes place in England, Germany, and the United States, where there is hardly a house in which there is not to be found at least one copy.

With respect to Buenos Ayres, a copy of the (authorized Catholic) Bible is a real novelty, and save in the bookstore, the study of some lawyer, or the sacristy of some church, it would be difficult to find a copy. It is almost a curiosity; and we could swear that in Buenos Ayres there are hundreds of persons who never saw one.

If the Bible really possesses the virtue that the Queen of England attributes to it, this must be a very deplorable circumstance for social morality. We believe that there is at least some foundation for the judgment of the august sovereign.

But to the subject in hand: In Buenos Ayres they are importing, every day, saints and images of all classes—images for the season, as says *La Voz de la Iglesia*—neither more nor less than if recommending some fancy article, *haute nouveau*. These latest novelties and many other "objects of worship" pass through our custom-house free of duty, as if they were things indispensable to public prosperity, on which the exchequer should lay no tax.

Now, it happens that Mr. A. M. Milne, the representative of the American Bible Society, has just presented himself at the bureau of the Minister of Finance, asking that the Bibles sent out by that Society be exonerated from payment of import duties, and the commissioners of revenue have reported unfavourably, on the ground that Art. 4 of the customhouse law imposes duties upon all books indiscriminately, recalling as a precedent the refusal of the government last year to exonerate from duties a quantity of Bibles destined for the penitentiary. (It ought to be borne in mind that some of the directors belong to the "Catholic Club"—a circumstance that we regard as worthy of being mentioned.)

We are well aware of the fact that the custom-house law is clear with respect to the importation of books in general, and we do not doubt the report is quite in conformity with it.

But, particularizing the case, we ask, Have the directors judged of it with the necessary friendship? Yes, friendship; for we are treating an eminently civilizing and benevolent Society—a Society that is not under the control of any church or religious sect, and that has no mercantile or lucrative end in view.

The American Bible Society is a special Institution, whose end is to circulate throughout the whole world the light of the truth, carrying the sacred text, the foundation of our faith, to the home of the most humble and even the abode of the slave.

This Society sells its Bibles at incredibly low prices, and even gives them gratis, as we have often had occasion to see.

Every year there is loss, rather than gain, in a financial point of view, for it is not an enterprise of a commercial nature, but purely moral and beneficial in its aims. Moreover, the Holy Scriptures that this Society circulates are precisely those that were translated by Saint Jerome, the translator of the Latin Vulgate, complete in

all their parts, but with exclusion of all apocryphal writings.

Now, are we to close our doors against a circulation so purely moral as is that of the American Bible Society, because among the commissioners of revenues, some very respectable men are intractable Catholics? We hope that the Minister of Finance, who is esteemed as an independent and liberal man, will know how to overcome such objections of a retrograde spirit, and decide according to strict practice, granting the exoneration from import duties asked by the American Bible Society.

The editor of *La Cronica* writes in a similar strain, and says:

Notwithstanding the adverse report of the commissioner, we feel sure that the petition will eventually be decided in accordance with Mr. Milne's request; and this would only be an act of strict justice, for it is unreasonable to suppose that exoneration of such books can be denied when it is frequently conceded in favour of images, church catechisms, and the like.

#### BUENOS AYRES.

Not quite a year ago, one of our men was selling his books in the outskirts of the city of Buenos Ayres—not in those parts where the wealthy have their villas, but where the labourer raises vegetables for the market, and where some who are unable to pay city rents find shelter in their own huts. Having sold a Bible in one of those humble homes, the colporteur asked permission to pray. While thus engaged, the child of a neighbour, to whom such a scene was quite extraordinary, stood at the door; and no sooner had he concluded than she ran home and told what she had seen. Her father had formerly occupied the post of constable, but the defeat of his political party in the revolution of 1880 threw him out of employment. Three years of inactivity had reduced him to the greatest extremity. All human aid having failed him, it occurred to him, on hearing the report of his little daughter, to seek help of God, and he sent the child to call the colporteur there. On entering the house, the colporteur was told that he had been sent for to pray, to see if God would not help them out of their difficulties. After prayer and some good counsel, in which he urged the man to pray himself, the colporteur withdrew. I believe he told me that he left a book with him on this occasion, but am not quite sure. At any rate, the unusual circumstance made a deep impression on his mind, and it was not long before he found his way back. The interest spread, and several of the neighbours bought books. Repeated visits fanned the flame till a prayer-meeting was established, which has resulted in the conversion of eight persons, some of whom give good evidence of the genuineness of their profession by their change of life. Among the first converts was the wife of a market-gardener and her husband. At the very commencement of their new experience there was a call for sacrifice and the exercise of faith. Before that time all days of the week had been alike to them, or, if any difference, Sunday was probably the one on which most business was done. Now, the gardener found that he could neither go to market on Sunday morning with the produce prepared the day before, nor could he on Sunday afternoon prepare his vege-



tables for the Monday market; so that, virtually, two days were in a great measure lost for the sale of his produce. Nor was this all: his partner was unwilling to make this sacrifice and trust in God. As time advanced, the reluctance of the partner gave way; and now, after six months, they find that, with less labour and less expenditure for hire, they have made more money, and in addition, have the peace of God in their home and in their hearts.

The man who asked prayer in order that he might be relieved from temporal distress, first found spiritual comfort and afterward temporal aid. For some three months he has filled the post of sub-constable in a rising country town, where he lets his light shine on the surrounding darkness. Through his religious meetings have been commenced. On three occasions some of the Christian workers have been out from the city to assist in this work at his request.

Another of the converts, a policeman, has removed to La Plata, the new capital of the province of Buenos Ayres, and a letter from one of our colporteurs, who was there recently, says that he has a desire to enter the Bible work. It remains, however, to be seen whether or not he has a call for this service.

I had the pleasure recently of conducting a meeting in the house of the market-gardener to whom reference has been made, and was much pleased with the spirit which prevailed. Some of the congregation had walked more than three miles to attend a morning service in the city, but remained, desiring to hear still more of the gospel.

ANDREW M. MILNE.

#### A RUSSIAN COLPORTEUR.

The colporteur, Golubeff, on his way from Moscow to Vladivostok, found on the steamer at Odessa several hundred emigrants for the Osoroi district, most of whom made card-playing their chief pastime. By degrees Golubeff introduced Bible readings, which became so interesting that the cards were at last thrown aside. Even the ship's commander, an officer of the Russian navy, encouraged the gatherings and seconded the colporteur's plans in every possible way. Golubeff had with him 7,000 New Testaments, and 5,000 more are on their way to him. Up to the 3d of June he had disposed of 2,141 copies.

#### CHINA.

Mr. Parker, of the China Inland Mission, speaking of the Kansuh, a remote province in the extreme northwest, says:

The extensive circulation of single Gospels in China is telling on the people in a way no statistics can tabulate. There are at least 20,000 Scriptures in circulation in this province. On my last journey, the innkeeper at a market town told me that a lot of people there were worshipping Jesus. I thought I must have misunderstood him, and replied, "I hope many will worship him when they know him." He continued, "They worship him now according to the books you sold here last year." Further on, at Tihtau, a man came up to me in the street, looked at a Gospel, and exclaimed, "Coming it is Jesus, going it is Jesus," meaning, "We hear of nothing but Jesus, now-a-days. At no distant date, Jesus books will outnumber Confucian."

#### A BIBLE IN INDIA.

Mr. Goheen, of the Kolapoor Presbyterian Mission, relates an incident of some interest. On one of his long tours, late one day, when he was fifteen miles from his tent, a young man met him and urged him to accompany him to his home. Being asked to tell what he wanted, he drew out a Bible which he had concealed, saying he had bought it of one of the Christians, and he wanted to have some one explain it to him. Mr. Goheen could not go with him at that late hour, but promised to explain anything he could not understand, if he would bring it to him at Kolapoor. A while after he came to Kolapoor, from his home thirty miles away, saying that his Bible had been stolen a few days before, and that he wanted to buy another and also to subscribe for a religious newspaper in Marathi. He said he had read the Bible carefully, and that he and his family had given up worshipping idols and commenced observing the Sabbath, but his neighbours were giving them much trouble on account of it.

#### LETTER FROM EASTERN TURKEY.

MARDIN, May 20, 1884.

DEAR SIR:—The Bible is emphatically *The* Book of this land. Whatever may be said of the influence of the Koran, or of infidelity, still there remains the fact that among the vast Christian population, wherever this Book of books has strayed, it is read day and night by many of God's "hidden ones." It is placed open by the loom or spinning-wheel for the eye now and then to catch some little verse to ponder while the shuttle flies or the wheel whizzes. It is tucked into the bosom of the loose tunic and carried to the fields to be eagerly read when the heat or weariness urges rest, in a few feet of shade, from work at the plough or sickle. It is found, well-thumbed, and not a little soiled from frequent use, in the tradesman's or blacksmith's shop, where it is often read to a crowd of listeners, who discuss most intently the doctrines and truths therein contained. Everywhere little children in the schools are learning it by heart; in one which I lately entered, having planned to learn the whole Bible thus, each little boy or girl recites some part of what they have learned before the whole congregation in the Sabbath school every Sabbath.

Those who cannot read are eager to have it read to them, and even those who rarely come to the chapel have learned its stories and can easily fill out the sentences which you commence to quote. And what can I say of what this book has been and is to the dying? Even little children pass to the other world with its comforting verses on their lips. "Yea, though I walk through the valley of the shadow of death I will fear no evil," has been faintly whispered by many a poor peasant in his mud hut, while his dimmed eyes, so soon to open in glory, looked for the last time on the poverty and wretchedness around him. Not long since, I saw a woman who is over a hundred years old, whose one solace, as she waits blind and decrepit for release, is "God's Breath," as they call the Bible. Even in Moslem homes the Bible is found and eagerly conned in secret, and we hear, now and then, of Turks who are in the habit of meeting often with some Christian neighbour to listen to truths which it is death for him to embrace publicly.

In all religious discussions the Bible is our



invariable and ultimate appeal, and when I say to a group of non-Protestant women, "Your Testament and ours are the same," "Yes, the same," they reply, with approving nods all around the circle. Then I can add, "But when I do not find in the Testament anything about the 'Great Fast,' the intercession of saints, prayers for the dead, the confessional, mass, etc., how can I receive these things as part of the Christian religion?" and this is the end of all controversy.

During the past year three colporteurs have been employed in the Erzroom field, one in that of Mardin, and twelve in the Van and Bitlis field, the latter going two by two for protection and moral support. The employment of three colporteurs in distant portions of the Harpoot field for different periods during the present year has been attended with results such as to make felt more deeply than ever the value of such auxiliaries to the missionary work, and in all these fields there is a strong desire that such assistance may be continued by the Society which pays the larger part of the expenses of colportage.

Some interesting facts have come to light through the labours of these colporteurs: In Jezireh, in the Mardin field, a number of Arabo-Turkish Scriptures were bought by Turkish officials. At Bar Terzian the Sheikh has a Testament. Mr. Dewey, in his report on colportage in this field says, "There is a wonderful readiness on the part of Moslems to listen to the Scriptures and converse on spiritual themes, and even compare the Bible with the Koran." "There is an eager desire among all classes and creeds to hear Gospel truths." Four tours were made by their colporteur, and 648 piasters' worth of books sold.

In the Harpoot field, the work of spreading God's word steadily goes on. In the village of Halda, a most romantic place in the far-off wilds of Koordistan, lives a man who some years ago entered a monastery with the purpose of becoming a monk or bishop. While pursuing his studies, he was led to read the Bible with another monk, and was so convinced by it of the errors of the Gregorian faith that he left that church and became not only a firm Protestant but a true Christian, and the "beloved John," as he is now termed, is one of our most successful colporteurs.

A number of years ago a young man in a city in this field, one whose life was one round of sin and opposition to God's law, who was so zealous in his own faith and so opposed to Protestantism that no one dared to speak to him of the truth, was completely conquered by reading the Bible. One day he heard a Protestant reviling Gregorian rites and ceremonies, and he resolved to kill that man. In the meantime, his brother, commencing to attend the chapel secretly, finally obtained courage to request him to read the Bible, and the result was that *The Sermon on the Mount convicted him of sin*. He saw that he had left undone all commanded there, and committed all that is forbidden, and declared himself lost. In this state of mind he lived for weeks as in a dream, only conscious of one thing—his awful sins, the burden of which grew daily heavier. Previous to this he had never felt any sorrow for sin. Then he began to read twenty chapters a day, not understanding them, but with the constant prayer that God would make him apprehend the truth. Finally, but just when he does not remember, a great light dawns on the word, and makes it all plain. The words of Baxter's "Saints' Rest" describe his experience. He

walks the street openly with his Testament under his arm, purposely through crowded streets, to the chapel, and as zealously defends the Protestant faith as he before had the Gregorian. He also goes often to near villages and openly preaches the gospel in the streets. They point to him, saying, "There is the man who was so noted for his wickedness."

This story I took from his lips. He is now one of our most earnest pastors, and thoroughly acquainted with the "word of life," which he has made "the man of his counsel."

In view of these facts and incidents the Eastern Turkey Mission expresses its sincere gratitude to the American Bible Society for the generous aid you have given the American Board in spreading the Scriptures throughout this land. We feel that without this aid we should be sorely crippled. Many pray for and bless you, even as a very poor woman, who lately received the gift of a Testament, clasping it in her arms, knelt immediately and prayed for the absent giver, saying, "I could go without food or clothes, but not without this Book."

In behalf of the Mission, gratefully yours,

CARRIE E. BUSH.

From a Monthly Leaflet issued by the Women's Foreign Missionary Boards.

#### TRANSLATING BIBLE TRUTHS INTO THE BENGAL.

BENITA, WEST AFRICA.

DEAR FRIENDS:—I think it will help you to understand the difficulty of translating, when you remember that it is only about thirty years since the first attempt was made to reduce this barbarous language to writing. We can already trace in it, growth and development, but in its present state it must often be, in many respects, "found wanting." Even now we have no way of expressing the emotion of feeling except by employing the words for hearing and seeing. We must *hear* hunger and thirst, and *see* sorrow and fear. Wonder is most graphically expressed by the words *open mouth*. Anything living is designated as *having eyes*. So in the beautiful hymn, "My faith looks up to thee," the line, "A living fire," is rendered *fire with eyes*. Any diminutive, animate or inanimate, is expressed by using the word *mwana*, meaning child. Thus we have Abraham preparing the *child of a cow* for his heavenly visitants, and Eleazer his servant asking a *child of water* at the hand of Rebekah. Then we must remember that it is an "unconverted" tongue, and in its spoken form has never been required to meet the demands of Christian ideas; and therefore to make many points and passages clear, a great amount of paraphrase must be employed; and though this is rendered less difficult by the pliability of the language, still it demands time and careful thought. Take, for instance, the word *bwam*, equivalent to our *good*; and this is the only word they have for expressing any degree of perfection from the Holy Spirit of God down to any measure of goodness in anything. The difficulty of getting information is increased from the fact that the minds of the people have never been turned to such subjects.

The one great point to be aimed at, is to give the complete sense of the original, and at the same time retain the idiom of the language. One day after several hours of hard work, I gave the completed task to a native well competent



to judge, and had the satisfaction of hearing him say, "Why, that reads like one of our own parabes." It is a taxing, confining work, but the difficulties are more than counterbalanced by the satisfaction of giving "the wonderful words of life" in simple form, not only to children in years, but to the great mass, who are, indeed, but children in religious truths. What better calculated to do this than the Bible story, the truths of which, through the blessing of God, even the superstitious heathen cannot resist. In the next room sits one of our faithful elders copying laboriously from the MS. the history of Jeremiah, that he may have it for his Sabbath school, in connection with those comprehensive foundation texts, Jeremiah, xvii. 5, 6, 7, 8, which we have stenciled upon muslin for the walls of his church, and which his fifty Sabbath school members will commit to memory. You can understand how these *printed* books will be appreciated.

Yours in faith and hope,  
R. H. DEHEER.

#### THE AMERICAN ARABIC BIBLE.

[The following historical paper, prepared at the request of the American Oriental Society, was read at a meeting of that body by Prof. I. H. Hall, and subsequently printed in *The Independent*. Dr. Van Dyck is still engaged at Beirut in correcting the plates referred to, and in reading the proofs of a new edition of the Bible in a large size.]

The earliest version of the Scriptures, as far as I know, is that made under John, Bishop of Seville, about 750 A. D., from the Vulgate. According to the Jesuit, Mariana, the whole Bible was translated, but was never finished. A number of manuscript copies of it have been found in Spain; but it was never known in the East.

Rabbi Saad Ghidgaon, commonly known as Saadias, of the Babylonian school, translated the whole of the Old Testament from Hebrew to Arabic in the ninth century, for the use of the Arabic-speaking Jews, of whom there were several tribes and families in Arabia. The Pentateuch of this version was published in Constantinople, in 1546, in Hebrew characters; then in Paris, in 1645, in Arabic characters; and in London in 1657.

An edition of an Arabic translation of the Samaritan Pentateuch was edited by Juynboll, of Leyden, a few years before his death. I had this version among others before me while making my translation. The translator's name was 'Abu Said, the Samaritan. Its date is unknown, but between the tenth and thirteenth centuries. A few copies have been found in Syria.

An unknown Jew of North Africa made an Arabic translation of the Pentateuch in the thirteenth century, which was printed in Europe in 1622.

A translation of the prophetic books, made from the Septuagint, by a Jew of Alexandria, in the latter part of the tenth century, was printed in Paris in 1645 and in London in 1657.

There are extant parts of the historical books made from the Syriac in the thirteenth and fourteenth centuries. Some have been printed in Constantinople. We find occasional fragments in convents.

The version of the Psalms, used by the Papal Greeks, is a translation from the Septuagint, by Abdallah Ibn El Fadl, in the twelfth century, printed at Aleppo in 1706 and at London in 1725. Another version was printed in Genoa, 1516, and in Rome, 1614; and a third from the Syriac, apparently, was printed at Shuweir, on Mount Lebanon, in 1610.

Little is known of Arabic versions of the New Testament. The four Gospels seem to have existed in Arabic since the seventh century and the other books since the ninth and tenth. Several versions of parts of the New Testament are in existence—some from the Syriac, and some from the Greek, and some from the Coptic. The four Gospels were first printed at Rome in 1591, and the whole New Testament in Holland, 1616, in Paris, 1645, and London, 1657.

In the early part of the seventeenth century, Sarkis Er-Rizz, a Maronite bishop of Damascus, got permission from the Pope to gather and compare copies of the Arabic Scriptures, and make a new version. He began the work in 1620, reducing all to the Vulgate, *i. e.*, taking the version printed in Rome and comparing with other Arabic versions and with the Greek, but giving the preference to the Latin in most cases, as is evident from the version itself. This version was printed in Rome (about 1671) in three folio volumes, with the Apocrypha. This version (without the Apocrypha) was adopted by the British and Foreign Bible Society, and printed by them, and circulated in the East by all missionaries, until the new was made.

It is said that the Sultan Muhammad II. ordered a translation of the Old Testament to be made from the Greek to the Arabic; but it is not known whether the work was ever executed. Probably not, or some trace of it would have been found.

Between 1840 and 1850 Fares Esh-Shidiak and Professor Lee, under the auspices of the Church Propagation Society, made a version of the entire Scriptures into Arabic. In this the mistakes of King James's English Version are copied. It seems that Shidiak translated from the English, and Prof. Lee was supposed to reduce it to an agreement with the Hebrew. This version never came into use. It was printed between the years 1851 and 1857 in London.

As far back as 1837 the mission of the American Board of Commissioners for Foreign Missions in Syria were considering the idea of making a new Arabic version of the Scriptures. The means for printing it when made were defective; and Dr. Eli Smith began his labours on Arabic type, mostly with the printing of the Bible in view. His punches and matrices and fonts of type were ready by 1843; but ill-health and domestic affliction prevented his actual beginning of the work till 1848, when he commenced it with the help of Muallin Butrus El-Bistani, a good Syriac scholar, who first studied Hebrew with Dr. Smith. He made the first draft, and Dr. Smith carefully reviewed it and compared it with the original. As soon as a form was ready it was put in type, and a copy sent to each missionary in the entire Arabic field, and also to any other Arabic scholars near enough at hand. These proofs, with any suggestions, emendations, or corrections, or objections, were sent back to Dr. Smith, who carefully reviewed each, and adopted what he thought proper.

Having begun on the Old Testament, and pro-



ceeded but a little way, Dr. Smith thought best to leave the Old Testament, and proceed with the New Testament. He left a basis of the entire New Testament, but nothing was put into type. Dr. Smith adopted no known text of the Greek, but selected from Tischendorf, Lachmann, Tregelles, and Alford, as he thought fit. He had gone on far with the New Testament when Alford was published; and he stopped until he could go back and compare what he had done with Alford. On his death-bed he said he "would be responsible only for what had been printed"—viz., Genesis, and Exodus with the exception of the last chapter. I edited the last chapter of Exodus after he died.

Dr. Smith died in January, 1857, but for the last year or more of his life he was able to do nothing at the translation. In the fall of the same year I removed to Beirut, and assumed the care of the press and continued the translation of the Scriptures. It was then found out that Dr. Smith had followed no Greek text of the New Testament; and this the Bible Society could not allow—wherefore the whole New Testament had to be done over. I was directed to begin on it and finish it before turning to the Old Testament. I followed the Received Text, with permission from the Bible Society to put in as many various readings in the foot-notes as seemed desirable, especially where the text differed from the Syriac or any known version in Arabic; and I availed myself largely of this permission. I followed the same plan as Dr. Smith, in sending out proofs and reviewing and comparing all that were returned to me. Some of the more difficult parts of the Old and the New Testament were kept in type for several months, till I could get the criticism of Rödiger and Fleischer from Halle and Leipzig. I have still their criticisms on the Song of Deborah and other difficult passages.

Thirty copies of every form were struck off and distributed as above mentioned; and thus the work became the result of the labour of a large number of scholars.

The translation was finished August 23d, 1864, and the printing of the first edition 29th of March, 1865. The New Testament had been finished and printed in 1860.

Dr. Smith had associated with him Sheikh Nasif El-Yazigi and M [uallim] B [utrus] Bistani, both Christians. I had with me Sheikh Yusuf El-Asir, a Muslim and a graduate of the college of the great mosque of El-Azhar, in Cairo. I preferred a Muslim to a Christian, as coming to the work with no preconceived ideas of what a passage ought to mean, and as being more extensively read in Arabic literature.

The Jesuits have issued a translation, made by them with the assistance of Ibrahim El-Yazigi, son of Dr. Smith's former assistant, and printed in three large octavo volumes. It is a fair translation generally, and only differs in very slight particulars from mine (as far as I have traced it), and that only for the sake of differing from the Protestant version.

The first part printed of the new version was the New Testament, 12mo, with references. This was followed by the entire Bible, 8vo, with references; then a 12mo vowelled New Testament, and 16mo New Testament without vowels. I then went to New York, and in the Bible House got out electrotype plates of the plain 8vo Bible. (These plates are still in use, and show very little wear. I am now, 1883, at work reviewing them

for correcting such little breakages as may have taken place in printing so many editions from them.) After two years, I returned to Beirut with Mr. Samuel Hallock, and we made here electrotype plates of four sizes of the entire Bible, one vowelled throughout; three sizes of the New Testament, one vowelled; and one set of vowelled Psalms, 12mo; in all, between 10,000 and 11,000 plates. Some of these were made after I left the press, and by oversight of the proof-reader were not compared with the stand-ard copy which I had left there for that purpose. By this means some slight discrepancies between the editions have crept in; and I am now re-reading proofs of all the plates to reduce all to the same reading, and to correct any errors of broken letters or vowel points which may have occurred. The British and Foreign Bible Society have also electrotyped two editions of the entire Bible, and several parts of the Scriptures of the new version.

BEIRUT, SYRIA, Sept. 1883.

## Domestic Department.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

#### ILLINOIS AND WESTERN INDIANA.

Macon County Bible Society has completed a very thorough and successful canvass, embracing the city of Decatur. There has been much zeal and interest manifested in the prosecution of the work. The officials and pastors and people have taken hold of the work with a will. The anniversary was held in the First Methodist Episcopal Church of Decatur, May 25th, and was largely attended and enlisted much interest.

South DeKalb County Society is active and prosperous, and makes a liberal donation to the Parent Society this year as usual.

Brown County has done an excellent work in its field, and reports for two years in one.

Kane County is in good shape, and has begun the thorough canvass of its field, and made considerable progress already. They find need of thorough work, even in this old and well-worked field. They make a donation of \$150 to the Parent Society for its work at large.

#### KENTUCKY AND TENNESSEE.

On the fourth Sunday of the past month, we had a very pleasant and very profitable meeting in Knoxville. This auxiliary is one of the most active and efficient in the State of Tennessee.

The fifth Sunday I spent with the Hopkins County Bible Society, in Western Kentucky. There is no more liberal people in my district, to the Bible cause, than the friends in Madisonville, Ky. A year ago, they contributed \$55 85—this year, \$61 80. These amounts are liberal for the community, and assure the canvass of the county.

During the month the canvass of the following counties has been completed, viz.: Robertson County, Ky., Bledsoe, Jefferson, Van Buren, and Hawkins Counties, Tenn.

#### MICHIGAN AND WISCONSIN.

The first Sabbath of the month was spent in Lansing, the capital city of Michigan. From previous arrangements a union meeting was held in



the Protestant Episcopal Church. The house was filled to its uttermost capacity, and clergymen of five different denominations took part in the services. After the addresses, one of which was by your Superintendent, a collection and subscription of more than \$40 was taken to replenish the depository.

Sabbath evening, June 15th, was a memorable time in the history of Alpena County Auxiliary. A union meeting was held in the Methodist Episcopal Church. After the addresses the audience gave in money and pledges, \$118, and promised more, to aid in canvassing their county.

#### MISSOURI.

The population of Gasconade County is nearly all German; since 1857 the churches there have kept up a live auxiliary. Each year the Bible anniversary occupies a *week day*, and many pastors and others come from a distance to hear the stirring addresses at the two sessions. The colporteur now canvassing the county was present. The auxiliary appreciates this work of the Parent Society, and, as in past years, is giving us liberal aid.

#### NEBRASKA, COLORADO, AND WYOMING.

My work the past month has been varied. I have organized one auxiliary and three Bible committees, attended anniversaries of five auxiliaries, and addressed eight congregations on the Bible cause. To do this it was necessary to travel 2,057 miles, and write ninety-five letters. Our colporteurs are steadily pursuing their course; one new colporteur has been commissioned, and is to re-canvass counties canvassed since 1880. The rapid influx of settlers makes this necessary. Two more counties are added to the list of those canvassed under the fourth re-supply, viz., Douglass and Sarpy.

The value of this work in this new county cannot be over-estimated. The churches in this district, poor as they are, and wholly dependent in most cases on the domestic missions, are very generally ready and glad to contribute. Not long since, after a Bible address, the pastor said: "Now let us do a liberal thing for the Bible cause; I will start the collection with twenty-five cents." A contribution of \$4 75 was taken; and reckoned on the principle of the widow's mite, that "twenty-five cents to start the collection," and the \$4 75 was one of the best collections taken that day in *all the land*.

#### OREGON AND WASHINGTON TERRITORY.

During the month herein reported I have visited Oregon City in Clackamas County, Oregon, M'Minnville in Yamhill County, and Astoria in Clatsop County; have attended, and with others addressed the annual Bible meeting held at those places respectively. Those meetings were all union meetings and were of interest and profit. The last Sabbath of the month I spent at Philomath, Benton County, attending the Oregon Annual Conference of the United Brethren Church, which convened there on the 26th. By invitation of the bishop I addressed the Conference on the Bible cause. Rev. Messrs. A. Bennett, J. Harnit, M. M. Crow, and C. C. Bell, and Mr. B. L. Hains, made brief remarks endorsing most heartily the American Bible Society and its work. Contributions made by the Conference to the Bible cause amounted to \$21 70. Resolutions pledging continued co-operation with the Society were passed.

#### TEXAS.

Harris County Bible Society held its annual meeting in the First Baptist Church of Houston City. Rev. G. W. Briggs of the Methodist Church made an excellent address. Rev. Dr. Junkin of the Presbyterian Church took part in the services.

The meeting of the Houston German Society was attended by the four German congregations of the city with their pastors. This auxiliary is now three years old. It made an offering of \$20 15 to the Parent Society for its general purposes. A. Bering, the president, contributed \$30 for life-membership of American Bible Society.

The Galveston Auxiliary held its meeting in the First Baptist Church of the city, the other Protestant congregations with their pastors uniting. It was an interesting occasion. The Scriptures were read in nine different languages by persons of various nationalities. Rabbi A. Blum, after reading in Hebrew, gave some interesting facts concerning that language, the oldest and the first in which the Scriptures were written. The readings were in the chronological order in which the translations were made, accompanied by a brief history of each, by your District Superintendent. The services were well received by a large audience. It was a grand sight to see so many persons of different nationalities together upon a Christian platform, doing honour to the one Bible, the one word of the one eternal God.

#### WEST VIRGINIA.

The second Sabbath of the month was improved at Wheeling, in the Second Presbyterian Church, which gave the handsome sum of \$48 68. At nightfall I addressed the German Methodist Episcopal Church.

The third Sabbath was faithfully improved at Keyser, Mineral County, where the churches responded with cheerful and generous liberality, exceeding former visits.

The fourth Sabbath was profitably spent at Parkersburg, where all but one of the churches joined in a union meeting in the interest of God's word. The meeting was a grand success, spiritually and financially. We raised, at the meeting and subsequently, the sum of \$73 92.

I have made about 600 calls during the most sultry month in all my experience here. Have walked about 150 miles.

#### MARYLAND BIBLE SOCIETY.

The last annual report of the Maryland Bible Society has come to hand, from which we take the following statements:

The treasurer's report shows that we received during the past year from all sources, \$11,518 24. Although this sum was less than that of the year before by \$3,216 45, we sent a donation to the American Bible Society of \$800, after paying all our expenses for the year. We sold and distributed, during the year, 9,251 Bibles and 7,866 Testaments, of the value of \$7,958.

J. G. Baker was employed in Baltimore City during the whole year; visited 18,400 adults, 16,327 families; distributed Bibles and Testaments as stated in his report, and met with 1,659 persons who refused to accept a copy of the Scriptures.

The report concludes as follows:

In reviewing our work and prospects at the end of the first year of our second half century,



we have abundant cause "to thank God and take courage." But more may and ought to be done in the coming year. The appeal we have heretofore made to the pastors of all our Protestant churches throughout our State, once, at least, every year, to present to their people the cause of Bible distribution, and afford them an opportunity to contribute to this cause, we hereby renew. Blasphemy and infidelity boldly stalk forth in every land. Let them be met by the silent appeals of the word of God as revealed in the Bible to every eye that can read, carrying home to every heart the blessed truth of that gospel which is the only hope of "peace on earth and good will to men."

## Miscellaneous.

### INSCRIPTION FOR A BIBLE.

COPIED FROM AN OLD FAMILY BIBLE.

Let not the eye that seeks for mirth,  
Fix on this page inspir'd its roving look;  
Nor let the heart absorbed in love of earth,  
Expect a cordial from this Holy Book.

The upright soul that scorns deceit and art,  
The mild eye, gleaming through the contrite tear,  
The meek in spirit and the pure in heart  
Alone can find divine instruction here.

### THE LAMP THAT LIGHTS THE WORLD.

A venerable minister smiled down on his congregation, composed of Sunday school boys and girls, and said, "Dear children, can you tell me what a lamp is?"

And they looked at him and at one another, and murmured, some of them, confused answers, and hung their heads shyly.

"What! does nobody know what a lamp is?" he exclaimed with surprise.

All at once he heard a voice: "Something to hold a light, sir."

"That's just right," was the minister's glad reply. "An empty lamp is of no use in the dark. Can you repeat a text which mentions the Bible as being like a lamp?"

Without waiting a moment the same young voice rang out again, "Thy word is a lamp unto my feet."

"Ah yes," said the aged minister, "The Bible is a lamp giving light to the whole earth. And how about the light, children? Where shall we find that?"

"In the Lord Jesus. He said, 'I am the light of the world.'"

Again it was that same voice.

"One child answers well," said the minister, and he scanned the sea of faces to discover who it was. A little girl told him it was blind Arthur.

Yes, it was blind Arthur Batty who answered so correctly about God's glorious lamp and its still more glorious light. The minister told his little hearers never to try to go, even a few steps, on life's journey without their precious lamp, or they would stumble into trouble and sin. He asked them, as I also ask you, dear children, to learn all they possibly could of God's word, so that they might not at another time be so unready with their answers; and more than all, because the light shines brightest on the path of those who study the Lamp and know it the best.

—*The Presbyterian.*

# Bible Society Record.

NEW YORK, AUGUST 21, 1884.



BIBLE HOUSE, ASTOR PLACE.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, August 7th, Vice-President Charles Tracy, Esq., in the chair.

The religious exercises were conducted by Secretary Hunt.

The death of Mr. Richard P. Buck, one of the Vice-Presidents of the Society, was announced. He had been for more than twenty years actively identified with the work of the Society, and an appreciative minute was adopted by the Board and ordered to be published.

Among the foreign correspondence, were submitted annual letters from the Eastern and Western Turkey Missions of the American Board, and also one from Dr. Bliss, complaining of annoyances and interruptions due to Mohammedan opposition; from Rev. C. E. B. Reed, secretary of the British and Foreign Bible Society, whose death by some fatal casualty has since been announced by cable; from George H. Prince, Esq., of St. Petersburg; from Rev. W. L. Whipple, at Tabreez, announcing his safe return after a perilous journey to Hamadan; from Dr. Gulick, now on a tour in Northern China; from Dr. Blodgett, of Peking, respecting some proposed modifications in the Mandarin version; from Mr. Loomis, reporting progress in the Japanese translation; from Mr. Hamilton, speaking of increased taxes and business embarrassments in Mexico; from Mr. Diaz, reporting his work in Cuba; and from other agents of the Society. Also letters from correspondents in Bremen and Lucknow, asking for appropriations for printing Scriptures.

Announcement having been made of the death of the Rev. Charles E. B. Reed, one of the Secretaries of the British and Foreign Bible Society, it was directed that a letter be addressed to the Committee of that Society expressing the deep sympathy of the Board of Managers in their sudden and sad bereavement.

Numerous grants of books were made for benevolent distribution in the United States and



in foreign lands, the aggregate value of which was about \$12,200. Funds were also granted to the amount of \$3,817 20.

One auxiliary society was recognized in each of the four States of Kansas, Mississippi, Nebraska, and West Virginia.

The total receipts for July were \$38,741 22. The issues of the Scriptures from the Bible House were 92,591 volumes.

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RICHARD P. BUCK.

The following paper was adopted by the Board at its last meeting :

Mr. Richard P. Buck, one of the Vice-Presidents of this Society, died at his summer home in Bucksport, Maine, on the 10th day of July, 1884, in the seventy-ninth year of his age. For more than forty years he conducted business in this city, having his residence, however, in the city of Brooklyn. He was made a Manager of this Society in May, 1862, and in June, 1871, was elected a Vice-President. The state of his health has rarely permitted him to attend the meetings of the Board for the past three years, but for a period of nearly twenty years preceding he was rarely absent. One who knew him well has aptly characterized Mr. Buck as "a true Puritan of the ancient stock in the modern times." He was a man of sterling integrity and of genuine piety. His love for the Bible was ardent and ever increasing. Its precepts and its promises seemed equally dear to him, and he was deeply interested in the work of this Society, with which he was so long actively identified. Though his health had been impaired for several years, his last illness was acute, and his departure sudden; but he died with an unshaken trust in Christ.

It is directed that this minute be entered upon the records of the Board, and published in the *Bible Society Record*; and that a copy of the same be forwarded to the family of our deceased associate, with the assurance of our heartfelt sympathy and the prayer that the God of all comfort may sustain them under their sore bereavement.

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***Bibliographical Notes, based chiefly on works in the Library of the American Bible Society.***

(Continued from the July Number.)

The series of Notes extending through successive numbers of the *Bible Society Record*, from April until now, has the double object of indicating how much of attention and study has been given to the revision of the authorized English Scriptures from 1611 onwards, and how rich the collection of the Bible Society in works pertaining to the subject. Thanks are due to correspondents who have sent other titles, which would have been incorporated in the list had it not been deemed best to limit it to works which can be consulted in the Society's Library.

THE SCRIPTURES IN ENGLISH; ESSAYED OR REVIEWED.

138. A TRANSLATION OF THE GOSPELS. With notes. By Andrews Norton. 2 vols. Boston, 1855.

139. THE LIFE AND EPISTLES OF ST. PAUL. By Rev. W. J. Conybeare and Rev. J. S. Howson. 2 vols. 6th edition. New York, 1856.

With a revised and somewhat paraphrastic version of the Apostle's addresses and letters.

140. A VINDICATION OF THE AUTHORIZED VERSION OF the English Bible from charges brought against it by recent writers. By Rev. S. C. Malan. Parts I, II. London, 1856.

141. REVISION OF TRANSLATIONS OF THE HOLY SCRIPTURES: an argument against objectors. By the Rev. Henry Burgess, LL.D., Ph. D. Oxford, 1857. Pp. 18.

Reprinted from the Journal of Sacred Literature, for January, 1857.

142. REASONS FOR HOLDING FAST THE AUTHORIZED ENGLISH VERSION OF THE BIBLE. By the Rev. Alexander M'Caul, D.D. London, 1857. Pp. 51.

143. THE GOSPEL ACCORDING TO ST. JOHN. THE EPISTLE OF ST. PAUL TO THE ROMANS. THE EPISTLE OF ST. PAUL TO THE CORINTHIANS. After the authorized version. Newly compared with the original Greek and revised by five clergymen. London, 1857-'58.

The several prefaces are signed by John Barrow, George Moberly, Henry Alford, William G. Humphry, and Charles J. Ellicott.

144. Publications of the American Bible Union, containing the common English version, the original text, and a revised version; in quarto form.

(See No. 155 and 159.)

THE BOOK OF JOB.	New York, 1857.
THE GOSPEL BY MATTHEW.	" 1860.
THE GOSPEL ACCORDING TO MARK.	" 1858.
THE GOSPEL ACCORDING TO LUKE.	" 1860.
THE GOSPEL BY JOHN.	" 1859.
ACTS OF THE APOSTLES.	" 1858.

145. THE NEW TESTAMENT. Translated from the original Greek, with chronological arrangement of the sacred books and improved divisions of chapters and verses. By Leicester Ambrose Sawyer. Boston, 1858.

146. ON THE AUTHORIZED VERSION OF THE NEW TESTAMENT, in connection with some recent proposals for its revision. By Richard Chenevix Trench, Dean of Westminster. New York, 1858. Pp. 188.

The second edition, revised and enlarged. 8vo. London, 1859. Pp. 224.

147. THE PENTATEUCH. Translated from the Vulgate, and diligently compared with the original text, being a revised edition of the Douay version. With notes. By Francis Patrick Kenrick, Archbishop of Baltimore. Baltimore, 1860.

148. THE HISTORICAL BOOKS OF THE OLD TESTAMENT, etc. By Francis Patrick Kenrick. Baltimore, 1860.

149. THE NEW TESTAMENT, etc. By Francis Patrick Kenrick. Second edition, revised and corrected. Baltimore, 1862.

The translator says: "Dr. Lingard in 1836 published anonymously a new and elegant version of the Four Gospels. Taking him for my guide, I gave, in 1849, a revision of the Rhemish version of the Gospels, the text of which I followed more closely, and in 1851 I completed the New Testament by publishing the other books. I published the Psalms, with the Sapiential Books, in 1857. I proceeded with the publication of the remaining volumes, the last of which was issued in September, 1860. The New Testament being long since out of print, I have yielded to the solicitations of the publishers, and prepared a new edition."

150. THE NEW TESTAMENT, etc., as revised and corrected by the spirits. New York, 1861.

151. ENGLISH RETRACED; or Remarks, critical and philological, founded on a comparison of the Breeches Bible with the English of the present day. Cambridge, 1862. Pp. 227.



152. A LITERAL TRANSLATION OF THE NEW TESTAMENT, on definite rules of translation, from the text of the Vatican manuscript. By Herman Heinfelder. 6th edition. London, 1863.

153. ST. PAUL'S EPISTLE TO THE ROMANS; newly translated, and explained from a missionary point of view. By the Right Rev. J. W. Colenso, D.D., Bishop of Natal. New York, 1863.

154. THE EMPHATIC DIAGLOTT. Containing the original Greek text of the New Testament, with an interlineary word-for-word translation, and a new emphatic version. By Benjamin Wilson. New York, 1883.  
Copyrighted 1864.

Mark x. 38, "undergo the immersion with which I am being overwhelmed."

155. THE NEW TESTAMENT, etc. The common English version, corrected by the final Committee of the American Bible Union. 30th thousand. New York, 1864.

The same. Second Revision. " 1868.

156. THE NEW TESTAMENT. Translated from the original Greek. By H. T. Anderson. Cincinnati, 1864.

Mark x. 38, "immersed with the immersion with which I am immersed."

157. A PLEA FOR A NEW TRANSLATION of the Scriptures, with a translation of St. Paul's Epistle to the Romans. By the Rev. Alfred Dewes. London, 1866. Pp. 80.

158. IMPROVED RENDERINGS of those passages in the English version of the New Testament which are capable of being more correctly translated. Henry Craik. 2d edition. London, 1866. Pp. 46.

159. THE BOOK OF GENESIS. The common version revised for the American Bible Union, with explanatory notes. By Thomas J. Conant. New York, 1868.

160. A NEW TRANSLATION OF THE BOOK OF PSALMS AND OF THE PROVERBS, with notes. By George R. Noyes, D.D. 5th edition. Boston, 1874.  
Copyright dated 1866.

161. A NEW TRANSLATION OF JOB, ECCLESIASTES, AND THE CANTICLES, with notes. By George R. Noyes, D.D. 4th edition, carefully revised. Boston, 1868.  
Copyright dated 1867.

162. THE NEW TESTAMENT. Translated from the Greek text of Tischendorf. By George R. Noyes, D.D. Boston, 1869.

163. THE ENGLISH BIBLE AND OUR DUTY WITH REGARD TO IT. A plea for revision. By Thomas K. Abbott. 2d edition. Dublin, 1871.

164. ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. By J. B. Lightfoot, D.D., Canon of St. Paul's. 2d edition. London, 1872. Pp. 259.

165. THE BOOK CALLED JOB. From the Hebrew. With foot notes. By Oliver S. Halsted. New Jersey, 1875.

166. THE NEW TESTAMENT. Translated from the critical text of Von Tischendorf, with an Introduction. By Samuel Davidson, D.D. London, 1875.

167. THE ENGLISH BIBLE: A History, etc., with remarks on the need of revising the English New Testament. By John Eadie, D.D. London, 1876. (See No. 20.)

168. THE HOLY BIBLE, etc. Translated literally from the original tongues. Hartford, 1876.

The preface dated Glastonbury, March, 1876, is signed by Julia E. Smith.

Mark x. 38, "and the immersion with which I am immersed to be immersed?"

169. THE HOLY BIBLE, etc. Edited with various renderings and readings from the best authorities. By Rev. T. K. Cheyne, S. R. Driver, Rev. R. L. Clarke, and Alfred Goodwin. London, 1876.

170. THE HOLY BIBLE, etc. Compared with the Hebrew and Greek texts and carefully revised. London, 1877.

The design of the work is to correct indisputable errors and inadequate renderings in the authorized version, and give the more important emendations of the text. The revision was executed by F. W. Gotch, Benjamin Davies, G. A. Jacob, and Samuel G. Green. The preface is signed by J. G.

171. THE NEW TESTAMENT newly translated from the Greek text of Tregelles and critically emphasized. By Joseph B. Rotherham. 2d edition, revised. London, 1878.

Mark x. 38, "with the immersion with which I am to be immersed, can ye be immersed?"

172. THE VARIORUM EDITION OF THE NEW TESTAMENT. With various renderings and readings from the best authorities. Edited by Rev. R. L. Clarke, Alfred Goodwin, and Rev. W. Sanday. London, 1880.

173. THE NEW TESTAMENT, etc., being the version set forth A. D. 1611, compared with the most ancient authorities and revised A. D. 1881. Cambridge, 1881.

174. The same: with the readings and renderings preferred by the American Committee of Revision incorporated into the text, by Roswell D. Hitchcock, D.D. New York, 1881.

175. WHEREIN THE OLD AND THE NEW VERSIONS DIFFER. The actual changes printed in parallel columns. New York, 1881.

176. COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT, explaining the reason for the changes made. By Alexander Roberts, D.D. New York, 1881.

177. A COMPANION TO THE GREEK TESTAMENT AND ENGLISH VERSION. By Philip Schaff, D.D. New York, 1883.

178. OLD TESTAMENT REVISION. A Handbook for English Readers. By Alexander Roberts, D.D. New York, 1883.

179. DANIEL AND REVELATION OF JOHN, analyzed, translated, and accompanied with critical studies, by Rev. Leicester A. Sawyer. Whitesboro', N. Y., 1883.

The author retains the chapter and verse divisions which in his earlier translations he abandoned.

180. THE BOOK OF PSALMS IN ENGLISH BLANK VERSE, using the verbal and lineal arrangements of the original. By Ben-Tehillim. Edinburgh, 1883.

181. THE NEW COVENANT ACCORDING TO MATTHEW, with explanations of the translation, and songs of deliverance. Edward Alexander Guy. Cincinnati, [1883].

The "Greeting," which takes the place of a preface, is dated "6th day, 10th month, 1883."

### Societies Recognized as Auxiliary,

August, 1884.

With Names and Post Office Addresses of Corresponding Secretaries.

Rice Co. B. S., Kansas, A. R. Hihouser, Lyons.  
Holmes Co. B. S., Miss., Jas. A. Mecklin, Durant.  
Bloomington & Vic. B. S., Neb., L. Byerly, Bloomington.  
Piedmont & Westernport B. S., W. Va., J. G. Glover, Piedmont.

### Deceased Members.

Rev. Wm. P. Strickland, D.D., Ocean Grove, N. J.  
Rev. John A. Lansing, D.D., Brooklyn, N. Y.  
Hon. John Hill, Boonton, N. J.  
Rev. T. E. Ranney, St. Johnsburg Centre, Vt.  
Mrs. Henry S. Whittemore, New York.  
Rev. James T. Dickinson, Middlefield, Conn.  
William Brummell, New York.  
Clement H. Warren, Albany, N. Y.  
Lucius J. Steele, New Lebanon, N. Y.  
Wm. Coe Kirtland, Morristown, N. J.  
Mrs. Ellen H. Smith, New York.  
Rev. Joel Mann, New Haven, Conn.  
Thos. M. Lewis, Dayton, Ohio.  
Rev. George W. Walker, Evansville, Ind.  
Rev. Nathaniel Elmer, Middletown, N. Y.  
Mrs. Amos Crocker, Coventry, N. Y.  
Horace Brown, Lodi, N. Y.  
Mrs. Ann Barton, Fayette, N. Y.



## Summary of District Superintendents' Reports,

For the month of June, 1884.

Number of District Superintendents reporting.....	19
Auxiliaries, Branches, etc., visited.....	147
Anniversaries attended.....	56
New Societies and Committees formed.....	14
Sermons and Addresses delivered for the Bible cause	180
Letters sent.....	1,959
Miles travelled on official duty.....	22,788
Donations and subscriptions secured for the Bible cause	\$2,045 63

## Summary of Bible Distribution in June by Two Hundred and Sixty-one Colporteurs and Thirty-three County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	5,142	659
Miles travelled.....	62,228	5,746
Families visited by them.....	75,448	20,590
Families found without a copy of the Scriptures	9,885	2,463
Families supplied by sale or gift.....	7,168	1,078
Destitute individuals supplied in addition....	4,188	719
Number of books sold.....	29,694	1,540
Value of books sold.....	\$11,702 51	\$772 13
Number of books distributed gratuitously....	8,213	1,412
Value of books distributed gratuitously.....	\$1,968 25	\$316 13
Contributions received.....	\$1,466 93	\$1,678 66

## Summary of Fifty-ninth Annual Reports of Auxiliary Societies,

Received in July, 1884.

Receipts from sales in twelve months.....	\$10,450 02
Receipts from collections and donations.....	5,576 56
Paid American Bible Society on book account.....	9,134 32
Paid American Bible Society on donation account..	1,150 03
Expended on their own fields.....	4,921 77
Value of books donated.....	1,016 61
Value of stock on hand at date.....	7,829 48
No. of these Auxiliaries reporting general operations	12
Collecting and distributing Agents employed.....	24
Families visited by them.....	56,028
Families found destitute.....	6,787
Destitute families supplied.....	3,160
Destitute individuals supplied in addition.....	660
Sabbath and other schools supplied.....	51

## RECEIPTS IN JULY, 1884.

## FOR GENERAL PURPOSES.

Arnis, L., Ark.....	\$5 00
Bering, August, Houston, Texas.....	30 00
Brittain, M. J., Cayote, Texas.....	10 00
Caldwell, Rev. J. M. M., Rome, Ga.....	1 00
Cash, through Uruguay Agency.....	10 00
Collections at Clarendon, Ark.....	23 50
Collections at Des Arc, Ark.....	35 60
Collections at Faribault, Minn.....	10 00
Collection by Miss Cornelia Marvin, St. Louis, Mo.....	6 00
Easterly, Edward O., Rockford, Ill.....	1 00
Etter, Edward, Minden, La.....	12 00
Fleming, David, Cottageville, W. Va.....	5 00
Gardner, Rev. Alfred, Atlantic, Iowa.....	1 00
Griffith, Judge J. L., Little Rock, Ark.....	5 00
Harrison, Hon. Judge, Pine Bluff, Ark.....	5 00
Harman, Wesley, St. Lawrence Co., N. Y.....	45 82
Mead, E. D., Shortsville, N. Y.....	10 00
Pearson, Adam, Fordham, N. Y.....	30 00
Preston, Rev. W. B., San Antonio, Texas.....	1 00
Quackenbush, D. V., Hoosick Falls, N. Y.....	10 00
Schwantes, Gustar N., Prairie Du Chien, Wis.	200 00
Thornton, F. M. & Co., Benson, Minn.....	7 50
Turner, Mrs. A. W., McDonough, Ga.....	1 50
Voltair, William, Trinidad, Col.....	1 00
Vernor, Rev. W. H., Ark.....	2 50
Whitford, Mrs. W. S., Albany, Ga.....	2 00
Wickes, Julia P., Poughkeepsie, N. Y.....	30 00

Alexander Campbell Fund.....	386 75
John Eagleton Legacy Fund.....	15 00
E. J. M. Hale Fund.....	165 00
Jacob Harman Fund.....	885 00
William Sheerer Fund.....	700 00
	2,154 17

## LEGACIES.

Ayrault, Allen, late of Livingston Co., N. Y..	\$4,060 00
Bills, Ira, late of New York.....	3,728 53
Carter, Lucas H., late of Plainville, Ct.....	19 00
Chase, J. K., late of Lowell, Mass.....	59 11
Dowd, George M., late of Madison, Ct.....	500 00
Eagleton, John, late of Maryville, Tenn.....	500 00
Gowin, Mrs. Cynthia E., late of Fitzwilliam, N. H.....	15 00
Harvey, Hiram, late of Ashtabula County, O.	523 90
Lyman, Diantha, late of South Coventry, Ct.....	74 91
Manning, S. N., late of Kankakee Co., Ill.....	199 75
Swan, James, late of New York.....	1,000 00
Starr, Frederick, late of Rochester, N. Y.....	50 00
Stelle, Margaret D., late of New York.....	250 00
Wales, Danforth, late of Chenango Co., N. Y.	341 69
Woods, Josiah B., late of Enfield, Mass.....	40 00

11,856 94

## CHURCH COLLECTIONS.

ALABAMA.	
Florence, Church collection.....	29 50
ARKANSAS.	
Des Arc, Pres. Ch.....	3 55
Fordyce, Pres. Ch.....	3 55
Princeton, Pres. Ch.....	1 25
Tulip, Pres. Ch.....	14 10
FLORIDA.	
Pensacola District, Meth. Ep. Ch. South.....	24 65
St. Augustine, Pres. Ch.....	17 00
GEORGIA.	
Albany, Pres. Ch.....	4 55
MASSACHUSETTS.	
Buckland, Cong. Ch.....	18 20
MICHIGAN.	
Fort Howard, Meth. Ep. Ch.....	6 77
MISSISSIPPI.	
Lewisburg, Meth. Ep. Ch. South.....	5 25
Longaloo, Cong. Ch.....	5 00
MISSOURI.	
Mexico, Churches of.....	9 80
NEW HAMPSHIRE.	
West Lebanon, Cong. Ch.....	15 26
NEW JERSEY.	
Elizabeth, Westminster Pres. Ch.....	112 00
NEW YORK.	
Broadalbin, Meth. Ep. Ch.....	5 00
Brooklyn, Warren St. Meth. Ep. Ch.....	2 50
Lansingburg, Meth. Ep. Ch.....	1 00
Lima, Pres. Ch.....	14 80
Penn Yan, First Pres. Ch.....	22 00

OHIO.	
East Ohio Conference, Meth. Ep. Ch.....	10 00
North Liberty, Meth. Ep. Ch.....	2 00
OREGON.	
United Brethren Conference.....	21 70
VERMONT.	
North Bennington, Cong. Ch.....	11 29
WISCONSIN.	
Ridgeway Circuit, P. M. Ch.....	2 00
Shullsberg P. M. Circuit.....	5 25

887 97

## AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

James Bounds, Jeddo, Texas.....	30 00
L. P. Cushman, New Orleans, La.....	62 65
Knoxville B. S., Tenn.....	100 17
Kansas Central Agency.....	8 95

201 77

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Ashtabula County, Ohio.....	25 00	
Audrain County, Mo.....		26 89
Adams County, Ill.....		74 70
Alpena County, Mich.....		60 82
Adams County, Neb.....		8 60
Burton and Vicinity, W. Va.....		21 72
Boone County, Mo.....		80 63
Bergen County, N. J.....		162 38
Buchanan County, Mo.....		115 60
Butts County, Ga.....		9 15







## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.	President.
REV. ALEXANDER MCLEAN, D.D.	Corresponding
REV. ALBERT S. HUNT, D.D.	Secretaries.
ANDREW L. TAYLOR	Assistant Treasurer.
CALEB T. ROWE	General Agent.

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR. NAME AND POST-OFFICE ADDRESS.

Alabama & West Florida	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi	Rev. GEORGE W. MITCHELL, Oxford, Miss.
Missouri	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1884, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.